1: Lowie E-5 (1926) 1939 NT20 Washo NT20

IV. MATERIAL CULTURE

Economic Life

433 184 114 Barrett has properly stressed the economic differences due to the contrast between a Sierra and a Basin habitat. The following fragmentary notes are corroboratory and supplementary.

262 [171] Acorns (ma'la$_{\eta}$) were associated with California, and even the Antelope Valley people did not live on them to any great degree. However, the Washo prepared a dish called mɛgi"gɛla by mixing acorns and venison.

222 [462] [413] [251] [252] [415] Pine nuts (t'a"gam) were gathered by men and women coöperatively, the husband knocking ripe ones off the trees with a big hooked pole and the wife gathering them. The women would pick them out, put them in a basket, and let them dry. When dried, the nuts could be kept for about a year; in the spring a pit was made for storage, in the winter they were taken out for consumption. The Washo made a pine-nut "soup," which was eaten with spoons. According to Bill, people went for pine nuts in September.

226 [343] [131] [501] Along the Walker River the Washo constructed many "fish houses,"—a statement that extends their boundaries appreciably toward the east. Trout (a"t'abi) were speared with shafts about seven feet long. Fish were also taken by nets and clubbed to death. Sometimes fifteen were caught in a day. On Lake Tahoe, a group of Washo would go after fish in rafts (see below).

224 [624] [756] Antelope, deer (mendɛ"wi), and jack rabbits were hunted communally, the first-mentioned under the guidance of a dreamer (p. 324). Jack, possibly expressing a local difference, said that deer were hunted by only one or two men and only in the mountains. According to another statement, four or five hunters would mask themselves with deer heads in stalking the game. They would shake up dirt to determine the direction of the wind so as to forestall being scented, thus sneaking up to shooting range. A communal deer hunt was organized in September, when the deer were fat, but not every year. The leader, who did not derive his office from dreams, would say, "Get together, we'll try to kill a few deer." Then the men assembled on the day fixed, bringing their blankets since they were to camp out for about a week. Possibly as many as fifty Washo from Douglas County would travel afoot about thirty miles [484] toward, say, twenty miles from McKinney, California. It took them two days, camping according to their leader's instructions. The next morning, he spoke to them. He remained in the middle, his followers dividing so as to form two arcs of a circle flanking him and finally connecting again. When they sighted deer, they killed up to ten or fifteen a day. The next day, they moved to another spot; and so on, for about a week, thus covering altogether many thousands [482] of acres. At last they stopped and returned, carrying by means of tumplines loads almost too big for them. For deer no corrals were built.

624 224 The communal rabbit hunt was also purely secular. Barrett mentions a hereditary chief for rabbit hunting" and all other coöperative hunting and fishing operations. "He it was who notified the people of the arrival of the

" *Op. cit.*, 12.

1: Lowie E-5 (1926) 1939 NT20 Washo NT20

Washo did not always wear moccasins. Sometimes they walked in the snow in their bare feet, as Dave declared he himself has traveled for miles.

Snowshoes (cum<'"li) are sketched by Dave as approximately circular in frame. They were made of piñon wood, eighteen inches in diameter, and had a buckskin netting, the foot being lashed to the middle. The walker supported himself with a seven-foot pole. Dave used snowshoes along the shores of Lake Tahoe.

TRANSPORTATION

Fishermen would make a cedar-bark raft 12 to 15 feet long by 10 feet wide. Dave remembered such a one from his boyhood and said it accommodated ten to fifteen people and, for fishing was propelled by a long pole along the shore. Jack recalled a rectangular raft (t'a"nup) of willows and tule (ta'ə'ya) for crossing the Walker River. It held four to six persons and served to ferry women across with their children, blankets, and basketry. Dave, too, mentioned a willow raft for taking four or five people with their property across high creeks: one good swimmer would take a rope in his mouth and pull the raft to the other bank.

WAR

Sometimes there was friendly competition with aliens. At a joint meeting a Washo once offered to kill a grizzly, to put the Southern Digger Indians (ta'ne.u) to shame. Armed with a short bow and some arrows, he went to the den and killed the beast with four shots. The Washo said to the Diggers present, "I'm a man; you're no fighters, that is why you can't kill a bear. I've killed him." The Diggers were all ashamed and hung their heads.

At other times there was warfare. A Washo had killed a Digger, whose people tried to get even. They were watching all the time. A Washo and a boy about twelve years old were on horseback, looking for fish. Several Diggers surrounded them and killed the man, who had unsaddled, while the lad escaped on horseback.

At one time the Digger Indians had medicine to make people fall asleep. The Washo bought it, then put it out (distributed it among members of the tribe), and sent two young boys to the hills as scouts to find out how many hostile camps there were. In the middle there was a big house, the sweat house, and four bear hides and also some buckskins were hanging down. The war chief said, "We'll surely defeat them; this stuff makes them sleep; we'll all go there and kill their best man first." When the Washo approached, all the enemies slept and their nice big dogs, instead of barking, were also asleep. When the Washo jumped on them, the enemy woke up, but it was too late. The women, too, were knocked over the head with a club, the Washo killing nearly all the camp. After this event the enemy tried to get even. The Washo took all the skins away from the Diggers. They had a war dance (ma'haulos) in celebration. Women[a] and men danced over the capture of the best fighter's scalp without the loss of one Washo. The captain announced, "The day after tomor-

[a] On one occasion Dave denied the participation of women in the scalp dance.

9. Fish hook of bone with fiber cord. 227
10. Tule boat and long wood pole. 501
11. Snares. 224
12. Traps (itpakmal¢t), especially the rockfall type for small rodents. [411]
13. Wooden club, for rabbits primarily.
14. Rabbit and fish net (digush) of fiber cordage. [283]
15. Antelope drive fences (mugigush) and corral. [229]
16. Obsidian or cane blade knife (tagil).
17. Broken cobble chopper. 412

E. Food processing implements.
1. Bedrock mortar (lam) and stone pestle (bits¢k), see Plate III.
2. Metate (d¢mg¢) and mano (gamum).
3. Seed storage pits (damyeo) and mounds, particularly for pinenuts, Plate II, B illustrates a pinenut cache. 251 252
4. Roasting pit, Plate II, A shows pinenuts roasting.
5. Digging stick (dishu). 412
6. Hooked (beyugum) pinenut gathering pole (bih¢?). [413]
7. Sticks to lift hot cooking stones (golang) into the cooking basket.
8. Looped (baleo) or paddle (kaas) stirring stick used to remove stones from the cooking basket. 415
9. Skin and animal stomach bags (tash¢p). 412
10. Soaproot brush (itgumbeyut) or comb (itwega). 482
11. Carrying net.

F. Other manufactures.
1. Stone pipe (de¢k) used with a skin tobacco bag (bankush tash¢p). 276
2. Bone and willow whistles. 534
3. Coccoon rattle (diyu angal).
4. Shaman's kit. 756
5. Puberty ceremony staff of elderberry wood (ba du? cuhu?).
6. Ball of skin (mugishua) filled with sagebrush bark used in a football game.
7. Bat and rope used in a game. 481
8. Dice (boko?), counters, and small sticks used in hand games. See Plate V, C. 526 524
9. Top made of a stick and pine pitch.
10. Toy sling.
11. Buckskin calendar string with a knot to be untied each day until specific event begins (balogo). 241

For information on food, water, and medicines see pp. 20-21.

Clothing and Ornamentation

Most of the year the Washo went barefoot and practically nude. A breechclout for the men and a front apron for the women was universal. Beyond that 291

172
226
[412]
[484]
[422]

"A permanent bedrock mortar was near each camping site . . . portable property was scanty. It was a hard climb from the valley to the lake and the Washo took mainly bows and arrows, a mano and metate, a few necessary baskets and their fish harpoons. . . . The fish were speared from a fish blind. . . . At a suitable place on a stream the Washo would build a stone dam fine enough to catch everything except small minnows."

172
226
501
[223]

One thing to note here is that the Washo were stream fishers. They never went out onto the lake with rafts or boats of any kind and they never used a hook and line from the shore.[1] The hook and line is reported for stream fishing, but was not nearly as important as spearing and netting. The balsa boat was used on Washoe Lake to drive young ducks, but was never taken to Lake Tahoe.

The d'Azevedo Survey

172
[127]

In 1955 and 1956 d'Azevedo collected the names and descriptions of 249 habitation sites and geographical locations in the extended territory used by the Washo. Though not published, much of this information has been made available through the files of the California Archaeological Survey at Berkeley, and the present writer has made frequent reference to an unpublished manuscript (d'Azevedo, 1956) containing this material.

[311]
[823]
[131]

The survey is similar to Freed's survey for Lake Tahoe except that it presents a systematic coverage of Washo land-use and knowledge of terrain, rivers, lakes and natural resources over an area of about 13,000 sq. mi. This knowledge is so intricately woven into Washo folklore and mythology that a long tenure in this region is indicated for them. Furthermore, it would appear that the territorial "boundaries" now designated for the Washo ignore large areas in California which they at least shared with the Miwok and Maidu, and areas to the east which were shared with the Paiute.

The Heizer and Elsasser Survey

Heizer and Elsasser (1953) reported on 26 sites in their archeological survey of the high Sierras in the vicinity of Lake Tahoe. Two similar yet distinct archeological complexes were seen in the materials from their survey -- Martis and Kings Beach. The Martis complex type site is Pla-5 in Martis Valley, along Martis Creek, about 5 mi. northwest of Lake Tahoe.

[1] [footnote appears on p. 93--Analyst]

code and numbered sequence of their recordings, i.e., Do-1 was the first site recorded for Douglas County, Nevada. Sites from which private collections were made are indicated by initials of each site's locale, i.e., the Prosser Creek site is indicated by P.C. 102 172

3. Lowie (1939, 327-9) reports the use of a cedar bark raft, 12-15 ft. long by 10 ft. wide, that was propelled along the shore by a long pole used for fishing on Lake Tahoe. If this was pre-white, it was rare because this writer's informants knew nothing about it. 172 226 501

N A 343 515

ANTHROPOLOGICAL RECORDS

	Ts	Kl	K2	Kn	To	To	Pa	Wa	At	Sa	Tg	Wd	Kl	Al
730. Rocks around patient	+	+	–	–	–	–	–	–	–	–	–	–	–	–
733. Water poured on rocks	+	+	+	–	+	–	+	–	+	+	+	+	+	+
734. Water in baskets	+	+	+	–	+	–	+	–	+	+	+	+	+	+
735. Uses: for sickness	+	+	+	–	+	–	+	–	–	–	+	+	+	+
736. For colds	+	+	+	–	+	–	+	–	–	–	+	+	+	+
737. For rheumatism	+	+	+	–	+	–	+	–	–	–	+	+	+	+
738. For general debility	+	+	+	–	+	–	+	–	–	+	+	+	+	+
739. Shaman treats inside	–	+	+	–	–	–	–	–	–	+	+	+	+	+
740. For bathing (i.e., cleansing)	+	+	+	–	+	–	+	–	+	+	+	+	+	+
742. Bather removes clothing	+	+	+	–	+	–	+	–	+	+	+	+	+	+
743. Attendant for bather	+	+	+	–	–	–	–	–	–	–	+	–	+	+
744. Prayers while bathing	+	+	+	–	+	–	+	–	+	+	+	+	+	+
745. Bad dream told	+	+	+	–	+	–	+	–	+	+	+	+	+	+
746. Personal power addressed	–	+	+	–	–	–	+	–	+	+	+	+	+	+
747. Hunting luck sought	+	+	–	–	–	–	+	–	+	+	+	+	+	+
748. Cold bath afterward (required)	+	+	+	–	–	–	–	–	+	+	+	+	+	–
748a. Optional	–	–	–	–	–	–	+	–	–	–	–	–	–	+
749. Smoking while bathing	–	–	–	–	–	–	+	–	–	–	–	–	–	+
750. Men used	+	+	+	–	+	–	+	–	+	+	+	+	+	+
750a. Men and women together used	+	+	–	–	+	–	+	–	+	+	+	–	+	–
751. Women used	+	+	+	–	+	–	+	–	+	+	+	–	+	+
752. No. persons accommodated: up to 4	+	+	–	–	+	–	+	–	+	+	+	–	+	+
752a. Up to 7	+	–	–	–	–	–	–	–	+	+	+	–	–	+
752b. 10 or more	–	+	–	–	–	–	–	–	–	–	–	–	–	–
N [423] *753. Use as clubhouse	–	–	–	–	–	–	–	–	–	–	–	–	–	–
757. Ownership by individual	+	+	+	–	+	–	+	–	+	+	+	+	+	+
759. Community uses	–	+	+	–	–	–	–	–	–	–	–	–	–	–

N A 343 [341]

Miscellaneous Houses

760. Dog house	–	+	–	–	–	–	–	–	–	–	–	–	–	–
761. Small, domed willow	–	+	–	–	–	–	–	–	–	–	–	–	–	–
762. Special grinding house	–	+	–	–	–	–	–	–	–	–	–	–	–	–
763. Menstrual house	–	–	–	–	–	–	–	–	–	+	–	–	–	+
N [764] 763b. Cave dwelling: temporary	–	–	–	●	–	–	–	–	+	+	+	+	–	+
763c. Burial in caves	–	–	+	●	+	–	–	–	–	–	–	●	–	–
*764. Ceremonial Enclosure	–	+	+	+	–	+	+	–	–	–	–	–	●	–
N 346 765. For general gatherings only	–	+	+	+	–	+	+	–	–	–	–	–	–	–
766. Circular	–	+	+	+	–	+	+	–	–	–	–	–	–	–
767. Brush fence	–	+	+	+	–	+	+	–	–	–	–	–	–	–
768. Direction of opening: N and S (2)	–	+	+	–	–	–	–	–	–	–	–	–	–	–
768a. E	–	–	–	+	–	–	–	–	–	–	–	–	–	–
768b. Any direction	–	–	–	–	+	–	–	–	–	–	–	–	–	–
770. Fires around fence	–	+	+	+	–	+	+	–	–	–	–	–	–	–

N W A 501

NAVIGATION

*772. Pole or log raft	+	–	–	–	–	–	+	–	–	–	–	–	–	–
● *773. Balsa raft of tules	+	+	+	+	+	+	+	–	+	+	+	+	+	–
*774. No. of bundles: 3	+	–	+	+	+	+	+	–	+	+	+	–	–	–
774a. 4 or more	–	+	–	–	–	–	–	+	–	–	–	+	+	+
*775. Bundles side by side	+	+	+	+	+	+	+	–	+	+	+	+	+	+
*776. Bundles lashed together	+	+	+	+	+	+	+	+	+	+	+	+	+	+
777. Bundles pinned together	–	–	–	–	–	–	–	+	–	–	–	–	–	–
778. Length (ft.): 8 or less	–	–	+	–	–	–	–	+	+	–	–	–	–	–
778a. 8-12	+	+	–	+	+	–	–	–	+	+	+	+	+	+
778b. 12 or over	–	+	–	–	–	–	+	–	–	–	–	–	–	–
779. Prow curved up	–	+	+	+	+	+	+	–	–	–	–	–	–	–
780. No. of persons held: 2	–	+	+	+	+	+	+	–	–	–	–	–	–	–

Washo NT20
Achomawi NS5

CULTURE ELEM. DISTRIB.: XIV—STEWART: NORTHERN PAIUTE

	Ta	K1	K2	Kn	To	Te	Pa	Wa	At	Sa	Tg	Wd	K1	AS
780a. 3 or 4	+	–	–	–	–	–	–	+	+	+	+	+	+	+
781. Propulsion: with pole (willow)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
782. With hands and feet	–	–	–	+	–	–	–	–	+	–	–	–	+	–
782a. Swimmer towed it across stream	–	–	–	–	–	–	–	+	–	–	+	+	–	–
783. Rope to pull it across stream	–	–	–	–	+	–	–	+	–	°	+	+	–	–
FIRE MAKING														
°784. Simple drill	–	–	–	°	+	+	–	•	–	–	–	–	+	+
°785. Compound drill	+	+	+	+	–	–	+	+	+	+	+	+	°	–
786. Cane shaft	–	–	–	–	+	°	+	–	–	–	–	–	+	–
786a. Willow shaft	·	·	·	·	·	·	·	+	+	+	+	+	+	+
787. Hardwood shaft	+	+	+	+	+	–	–	–	–	–	–	–	–	–
790. Foreshaft spliced	+	+	+	+	–	°	+	+	+	+	+	+	+	–
791. Bow drill	–	–	–	–	–	–	–	–	–	+	–	–	–	–
°792. Artemisia hearth	–	–	–	°	+	+	+	+	+	+	+	+	°	+
792a. Juniper hearth	+	+	+	–	+	+	–	+	–	–	–	–	°	–
°793. Charcoal in pit	–	–	–	–	°	+	+	–	–	+	–	–	+	–
°794. Ground stone in pit	+	+	–	+	–	+	–	–	+	+	+	+	°	+
795. Bark in pit	–	–	–	–	–	–	–	+	–	–	–	+	–	–
796. Indefinite number of pits in hearth	+	+	+	+	+	+	+	+	+	+	+	+	+	+
°797. Artemisia-bark tinder	+	+	+	+	+	+	+	+	+	+	+	+	+	–
797a. Juniper-bark tinder	+	+	+	–	+	+	+	+	–	+	–	–	–	–
799. 2 pieces of rock struck for fire	–	–	–	–	–	–	–	–	–	–	+	°	–	+
800. Flint	–	–	–	–	–	–	–	–	–	–	+	–	–	+
804. Bark-bundle slow match	+	+	+	+	+	+	+	+	+	+	+	+	+	+
805. Bark-bundle torch	–	–	–	–	–	–	–	–	–	–	–	–	–	–
806. Fire preserved	+	+	+	+	+	–	+	+	+	+	+	+	+	+
807. By covering with earth	+	+	+	+	+	–	+	+	+	+	+	+	+	+
808. By burning sage into roots	+	+	+	+	+	–	+	+	+	+	+	+	+	+
MISCELLANEOUS IMPLEMENTS														
Mortar (paha) and Pestle (poduno)														
°809. Stone mortar, large: portable, spheroid	–	+	+	°	+	°	+	–	–	+	+	+	+	+
809a. Made by known Indians	–	–	–	–	–	–	+	–	–	–	–	–	–	–
810. In bedrock	+	+	+	–	+	+	+	+	–	–	–	–	–	+
810a. Made by known Indians	–	–	–	–	+	–	+	+	–	+	+	–	–	–
811. Made by Coyote or other animals	+	+	+	–	–	+	–	–	–	–	–	+	+	+
812. Made by prehistoric, mythical Indians	–	–	–	+	+	–	–	–	–	–	–	+	–	–
813. Portable, irregular	–	+	+	+	+	+	+	–	–	+	+	+	+	+
814. Portable, slab	–	–	–	–	–	–	–	–	–	–	–	–	–	+
816. Stone mortar, small	–	–	–	–	–	–	–	–	–	–	–	–	–	+
817. For paint, medicine, etc.	–	–	–	–	–	–	–	–	–	–	–	–	–	+
819. Wood mortar	–	+	+	–	–	+	+	–	–	–	–	–	–	–
820. Cavity in log end	–	+	+	–	–	+	+	–	–	–	–	–	–	–
821. Sunk in ground	–	–	–	–	–	+	+	–	–	–	–	–	–	–
822. Basket hopper used with mortar	–	–	–	–	–	–	–	–	–	–	–	–	–	+
824. Stone pestle	–	+	+	+	+	+	+	+	–	+	+	+	+	+
825. Cylindrical: length (in.), 12-18	–	–	–	–	–	+	+	–	–	+	+	+	+	+
825a. 18-24	–	+	+	+	+	+	–	+	–	–	–	–	–	–
826. Mortar and pestle used for: acorns	–	+	+	–	–	+	+	+	–	–	–	–	–	+
828. Piñon nuts	–	+	+	–	+	+	+	+	–	+	–	–	+	+
828a. Any seeds	+	+	+	+	+	+	+	+	–	+	+	+	+	+
Metate (mata) and Muller (tuwa)														
829. Thin, oval metate	+	+	+	+	+	+	+	+	+	+	+	+	+	+
829a. Made by known Indians	+	+	+	–	–	+	+	+	+	+	+	+	+	–

[p. 381]

N 346 closure roofed with green boughs" (Curtis, 169). Ki: + (Kelly, 106): Used for shamanistic performances.

NAVIGATION

N 501 772. Wa: + (Smith, notes).

773. Owens Valley: + (Steward, 258). To: + (Lowie, 250, fig. 32).

W [501] 774. Owens Valley: One bundle of tules with gunwales served as balsa (Steward, 258). Ki: Two bundles of tules used to make balsa (Kelly, 150).

A [501] 775. AE: Gunwales were made on balsas by binding small bundles around top.

776. Paviotso: Tule rope used to lash balsa (Lowie, 233).

N 502 783. Sa: A rabbit net was used as rope and stretched across stream during floods or high water.

FIRE MAKING

N 372 784. Kū: + (Loud, 96, pl. 49,a,b). Owens Valley: + (Steward, 276). Wa: + (Smith, notes).

W [372] 785. Ki: Foreshaft of sagebrush. + (Kelly, 142).

786. Tō: Charcoal put inside cane to aid start of fire.

790. Tō: Horn sometimes used on drill.

N [177] 791. Sa: Bow drill now used by Sawa, and although time of introduction is not known, it was probably after time of white people.

N [172] 792. Kū: Willow hearths were most abundant in Lovelock Cave (Loud, 96).

792a. Ki: + (Kelly, 142).

793. Owens Valley: + (Steward, 276). To: - (LP).

794. Owens Valley: + (Steward, 276). Ki: + (Kelly, 142).

797. Owens Valley: + (Steward, 276).

799. Wd: SC had heard that the Tagö, to E of the Wada on a Snake River tributary, could start a fire by striking two stones.

MISCELLANEOUS IMPLEMENTS

Mortar and Pestle

N 412 809. Owens Valley: Not used in Owens Valley, but occurs in Death Valley (Steward, 241). To, Kū: + (LP). The Saidöka, people who lived around Humboldt and Carson sinks before the Paiute, made all mortars; Paiute used them when found, however (GN). AL said that Paiute at Lovelock made mortars. "My mother made a mortar about 40 years ago, and she saw others made." Tō: "All mortars were made on Jolis Peak when animals were people. Deer made them. The Indians just find them some place. Pestles made by Indians."

N [773]

[p. 431(N)]